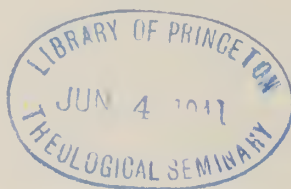
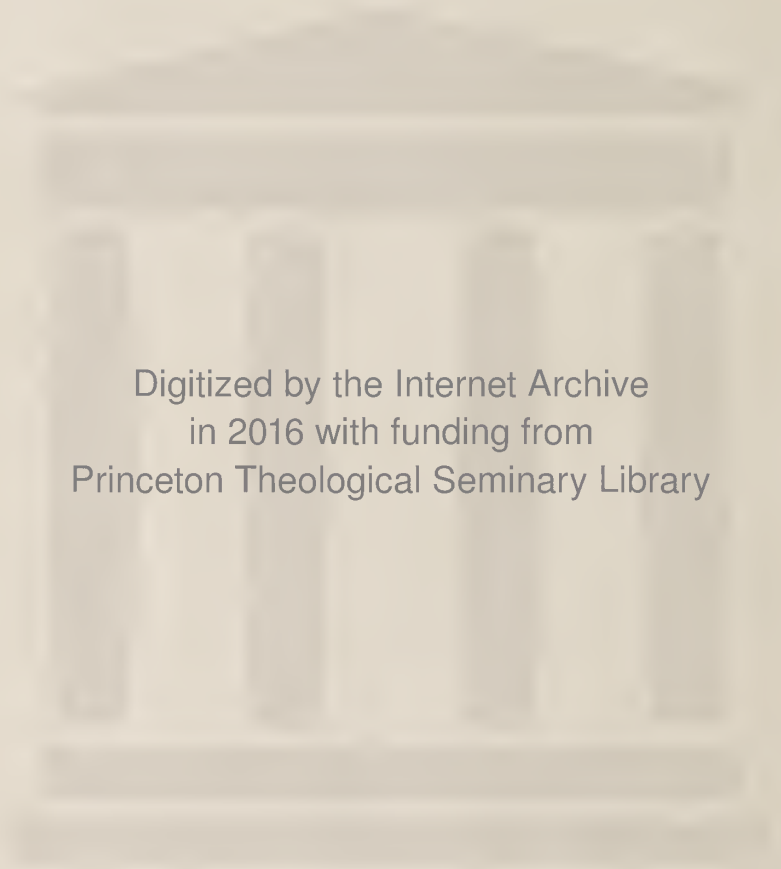


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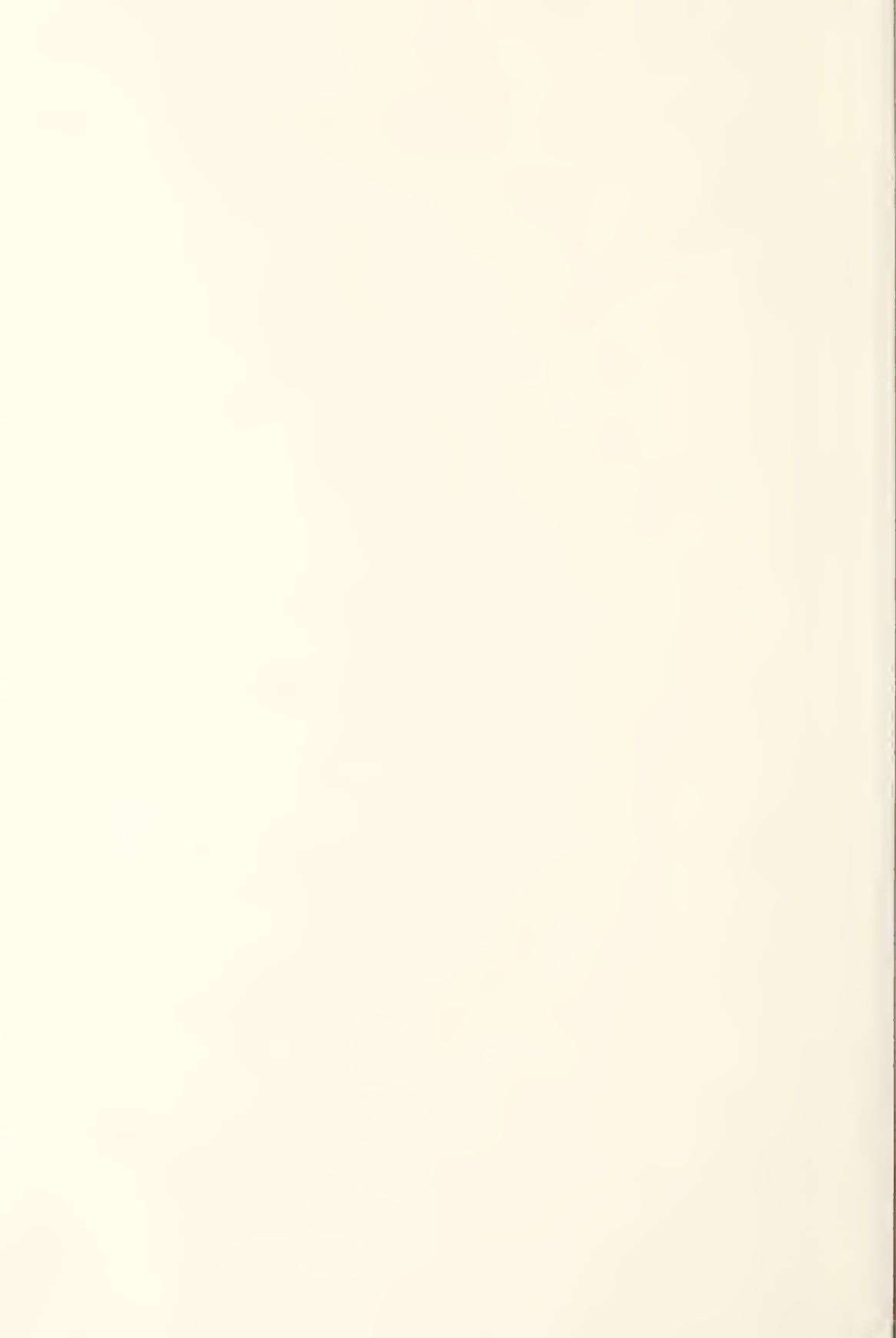
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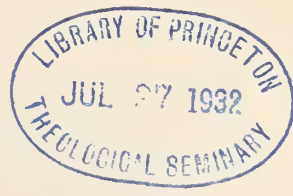
Address by the Rev. John M. Vander Meulen, D.D., LL. D.

"The Burning Heart"

Fellowships and Prizes

Alumni Notes





The Princeton Seminary Bulletin

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Vol. XXVI

PRINCETON, N. J., June, 1932

No. 1

The One Hundred and Twentieth Commencement

The Seminary finished its one hundred and twentieth year with its annual Commencement on Tuesday, May the seventeenth. On the previous day the Board of Trustees held its annual meeting, reviewing the affairs of the Seminary, awarding the degrees which were conferred at Commencement and making provision for the next session. At a time when so many educational institutions are financially embarrassed, it is gratifying that thus far Princeton Seminary has suffered only a slight shrinkage in income from investments.

At the Chapel service on Sunday morning President Stevenson chose as the text for the baccalaureate sermon: "Go tell this people," Isaiah 6:9. The Rev. W. L. McEwan, D. D., LL.D., President of the Board of Trustees, assisted in the service and in the administration of the Lord's Supper.

The gathering of the Alumni and others for the Commencement on Tuesday morning exceeded the capacity of the First Presbyterian Church. Dr. McEwan, President of the Board of Trustees, presided. The prayer was offered by the Rev. Peter K. Emmons, of the Board of Trustees. The Commencement Address was given by the Rev. W. Taliaferro Thompson, D. D., Professor of Christian Education in Union Theological Seminary, Richmond, Virginia. The Rev. W. P. Pugh, Secretary of the Board of Trustees, read resolutions passed by the Board on the occasion of the retirement, because they had reached the age limit of service fixed by the ordinance of the Board, of the Rev. Geerhardus Vos, Ph.D., D. D., as the Charles T. Haley Professor of Biblical Theology, after thirty-nine years of occupancy of the chair; and of the Rev. Paul Martin, A. M., as Registrar and Secretary of the Faculty, after a term in office of twenty-six years.

Fellowships and Prizes were awarded and degrees bestowed as indicated elsewhere in this issue of the Bulletin. President Stevenson made the parting address to the Graduating Class, finely wrought in the language of Scripture.

A feature of the Commencement that will linger in the memory of those present was the musical numbers rendered by the Westminster Choir led by Dr. John Finley Williamson. These included "The Church's One Foundation" as a Processional; "Built on a Rock the Church Doth Stand," Christiansen; "Grant unto Me the Joy of Thy Salvation," Brahms; and as a Recessional "Jerusalem the Golden."

Degrees, Fellowships and Prizes

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A. B., or its academic equivalent, from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

Russell Wilford Annich
Robert Birdsey Berger
Eugene Carson Blake
Vincent Brushwyler
Percy Eugene Wendell Clark
Alton Claude Clever
Samuel Colman
John Crawford Corbin
Walter Rowe Courtenay
John Taylor Dale, Jr.
William Jackson Duvall
Walter Holmes Eastwood
Donald Marcus Charles Englert
Harry Ingram Fell
Tolbert Dwight Hewlett
Harvey Leonal Jennings
Roswell Park Johnson
James Garrett Kell
Lee Elbert Knoll
Albert William Lenz
John Clayton Lime
William Alexander McAdoo
Eugene Harold McCahan
John Campbell Nevin
Raymond Adam Niederhaus
Carlton Wayne Overholser
Millard Harmer Patton
William Everette Phifer, Jr.
Charles Alexander Platt
Gerald Ramaker
Alva Lorin Ridings
Buckley Stephens Rude
Masao William Satow
Earl Frederick Schottke
Jiro Shiroma
Richard George Shockey
Frank Leslie Tiffany
Albert L. Tull
Muriel Joy Van Orden
Leonard Webster
Rowland Hughes White

The diploma of the Seminary was granted to Philip duBuisson Arcularius who has completed the prescribed course of study but lacks the academic degree required of candidates for the degree of Bachelor of Theology.

The degree of Master of Theology was conferred upon the following students who hold the degree of A. B., or its academic equivalent, and the degree of Th.B., or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary:

Edwin Boardman, Jr.
Lester Bossard
William Moore Boyce
Hsueh Kung Chang
Seung Hak Cho
Edward George Conrad
Alexander Czegledy
Hans Decke-Cornill
John Henry DeGroot
Peter Albert DeJong
Karl Sigmund Felder
Casper Theodore Fjelstul
Theodore Paul Fricke
Emil William Geitner
Henry Ewing Hale, III
John Kistler Highberger
Thomas Thornton Holloway, Jr.
Erling Ralph Jacobson
In Chyoon Kim
Samuel Melville Morrow, as of 1921
William Warren Morrow
Howard Fenimore Shipp
Stephen Sipos
Robert Clyde Smith
Edgar Elwood Spatz
Preston Franklin Strauss
Garrett Simon Tamminga
Edward VanFarowe
Muriel Joy Van Orden
Maki Yamada

Fellowships and prizes were awarded as follows:

The Fellowship in Old Testament to Buckley Stephens Rude.

The Fellowship in New Testament to Donald Marcus Charles Englert.

The Fellowship in Apologetics to Russell Wilford Annich.

The Fellowship in Church History to Albert William Lenz.

The First Scribner Prize in New Testament Literature to Donald Marcus Charles Englert.

The Second Scribner Prize to Earl Frederick Schottke.

The Hugh Davies Prize in Homiletics to William Everette Phifer, Jr.

The Grace Carter Erdman Prize in English Bible to William Everette Phifer, Jr.

The First Robert L. Maitland Prize in New Testament Exegesis to John Charles McKirachan.

The Second Robert L. Maitland Prize to Phillipp Henry Mergler and Peter Halman Monsma.

The First Archibald Alexander Hodge Prize in Systematic Theology to John Charles McKirachan.

The Second Alexander Hodge Prize to Peter Halman Monsma.

Commencement Address

THE REV. W. TALIAFERRO THOMPSON,
D. D.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

Andrew Bonar, one of the princieliest men that ever stood in a Scottish pulpit, looking back over his life once remarked, "This year omissions have distressed me more than anything else." Have we ever felt like that as we came to the end of a period of our life? The term is finished, the summer's work is over, our three years at the Seminary lie behind us, we stop and look back: does the blank page in our record condemn us as severely as the one that is smeared and torn, does it disturb us at all?

An opportunity is given one of us to do evil, he feels at once that he has no choice in the matter. A chance is afforded to perform a generous act, and he feels that he may do it or not as he pleases. But has he more freedom in the one case than in the other? Is

not a wrong decision in the second instance as bad as a like failure in the first? Theoretically we believe that. If we have recited the Shorter Catechism we have solemnly declared that "sin is any want of conformity unto, or transgression of the law of God," and thereby put sins of omission and of commission on the same level. If we have used the rich liturgy of the Episcopal Church we have confessed not only that "we have done those things which we ought not to have done," but that "we have left undone those things which we ought to have done," in this, too, we have placed these two types of sin on a parity.

But is this our common reaction to such sins? Should I stop one of you on the campus tomorrow and say, "I heard that you sinned greatly yesterday," wouldn't your instinctive reply be, "What did I do?" Would you dream of answering, "What did I leave undone?" It seems to me that we should bring our practical thinking up to our theory, so that we may judge these sins of omission in accordance with their deserts. Robert Louis Stevenson, whose perception of moral values is almost as keen as his appreciation of style, affirmed, "I am almost willing to say that the only sins that count are the sins of omission." In like vein, Ruskin, that great spiritual seer, asserts, "People are perpetually afraid of doing wrong; but unless they are doing its reverse energetically, they do it all day long." Of course these writers are but echoing the teachings of our Master, for when He compacted the ten commandments into two, He cast them in positive form: "Thou shalt love the Lord Thy God; thou shalt love thy neighbor." Immediately the whole weight of His emphasis is on the sins of omission.

James, in the passage before us, is but following in the footsteps of his great Lord. I conceive of him as imagining his readers saying something like this as they examine his epistle: "James, don't flatter yourself that you are telling us anything new. We are already familiar with your teachings." In effect he replies, "I have no desire to startle you with something you have never heard. If you are acquainted with what I am writing so much the better; but I would have you understand that knowledge implies obligation, 'to him that knoweth to do good, and doeth it not, to him it is sin.'"

It is to this subject, the sins of omission, that I would turn your thinking this morning. I shall deal with it not by way of argument, but by illustration, following in this our Master Himself.

I. How familiar we are with the *miraculous parable of the Barren Fig Tree*. Our Lord and His disciples are on their way to Jerusalem early on Monday morning of the last week. Perhaps they have had no breakfast and are hungry. In the distance His followers spy a fig tree in luxuriant leaf. With the thought of finding food they hasten toward it, only to discover that it is fruitless. Jesus condemns it to die, and they move on to the city. The next morning as they climb the Mount of Olives they pass the tree again. The ever observant and talkative Peter exclaims, "Master, behold, the fig tree which Thou cursedst is withered away." There it stood, blighted, dead—the only thing our Lord destroyed during His earthly ministry. Why had He dealt with it so sternly? Was it because it was a blot upon an otherwise fair landscape? Did it exhale some noxious odor, which rendered traveling in its vicinity unpleasant? Did it distil some deadly poison, which dripping down endangered the life of the passer-by?

Those of you who have been to Palestine know that the fig tree against the horizon is a joy to the eye; that its broad and deep shade makes a blessed resting place for the weary, dust-begrimed pilgrim on his way to the Holy City. Why, then, did Christ blast this tree? Why? Because it was barren, and because it added deception to its fruitlessness, as the first figs usually come before the leaves.

The tree, as we know, represented Israel. What evidence of fruit the nation presented! Brilliant under the morning sun was her gorgeous temple; trampling its courts were throngs of worshippers. There were well trained priests, scholarly scribes, meaningful sacrifices, the very oracles of God. But when God sought fruit He found only the leaves of a formal ceremonial.

Standing in the place of Israel we find the Church. What evidence of fruit she exhibits! There are beautiful buildings, costly organs, skilful musicians, educated ministers, manifold organizations, multiplied activities, on occasion, great congregations! But when God looks

down, and when the world looks on do they find fruit? Of course only the social radical avers that the Church is shot through and through with immorality, that it is a detriment to society, that it should be destroyed. But there are saner men who seem sure that the Church in the presence of physical need has been unconcerned; in the face of moral wrong, silent; before social injustice, inactive; confronting spiritual hunger, empty handed. Much of the criticism launched at the Church is unfounded on fact. It is a matter of history that most of the great social and reform movements have had their genesis in the Church, or through some one who lit the torch of his purpose at the altar fires that the Church has kept burning.

But where there has been so much censure, there must be some cause! Having done something for the world, the Church must do more. Having rendered a measure of service, the Church must serve without stint. Its argument through a sacrificial life must be more convincing. There is no way to deal with our generation except through a richer and more adventurous life. It may be that one of the reasons that the Church has been so barren is that her leaders have been betrayed by an error that is as old as Socrates, who said, "knowledge is virtue." They have felt with many that if the meaning of righteousness is explained, the advantage of goodness is proved, and the beauty of holiness is revealed in telling phrase, men will rise up and follow this gleam. Some forget that Christianity is not an ethical philosophy, it is a religion, at whose center there is a Person who says, "Follow Me," "Believe on Me," "Abide in Me" "He that abideth in Me, and I in him, the same bringeth forth *much fruit*." It is said that John Wesley, leaning far over the pulpit, cried to his congregation one morning, "You need Christ, and I can give Him to you." If with something of the conviction of Wesley, and out of something of his experience we, today, could say to our people, "You need Christ, and I can give Him to you," fruit, much fruit, would be borne. The tragic difference between the work of some ministers is in the fact that while these think of Christ as an ethical teacher, those know Him as a redeemer; these consider Him an advantage, those are convinced that He is a necessity.

We know—to him that knoweth, and doeth it not, to him it is sin!

II. How readily we recall *the parable of the talents*. "A man traveling into a far country . . . called his own servants, and delivered unto them his goods . . . Unto one he gave five talents, to another two, and to another one . . . and straightway took his journey . . . After a long time the lord of those servants cometh," and summons them before him. The one to whom he had given five talents enters his presence with jubilant enthusiasm, saying, "Lord, thou deliveredst unto me five talents: behold I have gained beside them five talents more." With leaping heart he hears his lord's word, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

With radiant face the man who had been given two talents stands before his lord, and testifies that he has doubled his capital. He has been equally as faithful as the man who had been entrusted with five talents; so he is given an equal reward.

Slowly, scowlingly, the man into whose hands had been put a single talent approaches his master, and returns to him the money as he had received it—undiminished, unincreased. Like a clap of thunder come the words, "Thou wicked and slothful servant . . . take the talent from him," and cast him "into outer darkness: there shall be weeping and gnashing of teeth." Why is he condemned in such summary fashion? Had he stolen the money, or, in politer phrase, embezzled it? Had he gambled with it, and been unfortunate, or speculated with it unwisely? Had he concealed it, and forgotten where he had put it? No, the money is in his possession, and he rather prides himself on the scrupulous care he has given it during the long years of his master's absence. "Take it from him . . . cast him out"! Why? There is no increment. He had been given something to do something with, and he has done nothing.

It is easy to imagine that one of the reasons he did nothing was that he had been given so little. Can you not hear him say to himself as he turns away after the apportionment of the talents, "One talent! What can a man do with so small a trust? If I had five talents,

or two, or even a talent and a half I might accomplish much. But this pittance!" And with rebellion and bitterness in his heart he goes off to hide what he has in the earth.

What a temptation comes to some of us to do just that. We see another preaching to great congregations, or lifted to high position, and we say, "If I had his golden voice, his charm of personality, his gift for organization, his flair for leadership, I could achieve, too. But this that I have, what can one make of it?" So the acid of jealousy eats out our heart, or the weight of self-contempt rests upon us so heavily that we are crushed, and little use is made of our Lord's gift. We need not be discouraged, however, nor resentful. Of course God requires broad-browed and many-sided men for the extension of His Kingdom. But the work of the world is being done by one talented men and women; the world is being fed by one talented men and women working early and late in our fields; the world is being clothed by one talented men and women toiling at machines in our factories or with the needle in our homes; the world is being taught by one talented men and women instructing their pupils in the little red schoolhouses in the open country, or in the huge buildings we have erected in our cities; the world is being saved by one talented men and women unveiling through speech and life the Lord Jesus Christ to small children and those who are older as they meet them in the home, in the Sunday School, in Church, in business and social relationships.

I am not trying to encourage men of mediocre intellect, or drab personality to enter the ministry; I am rather urging those who have heard His call to surrender to Him for fullest use all that they have, whether their gifts be large or small. It may be that the man of meager equipment, through yielding it completely, may be able to serve more fruitfully than the man richly endowed who offers himself only in a half-hearted way.

A single purpose saves one from conflict, restlessness, the dissipation of energy through the strain of indecision, and tends to unify life and give it momentum like a river in a narrow channel which is turned on edge before it plunges over the fall.

To give the life away to Christ, to put Him in the center, delivers one from pride

and fear, the chief destroyers of influence and strength. Through such an exaltation of Jesus, we are not only preserved from the ravelling out of our powers in division and futilities, and freed from the vanity that causes men to turn their backs upon us, and the cowardice that persuades us to turn our backs on that which is hard; but by looking unto Him we are so transformed that we can say with deeper meaning than Desdemona, "My heart's subdued e'en to the very quality of my Lord's."

Out of this supreme loyalty to Him there come new and lifting glimpses of truth, fresh and exhaustless love for men, undreamed of grace and effectiveness in preaching. If to the one talented man this can come when Christ has all there is of him, what of the five talented man whose possibilities are spoiled through selfishness, or laziness, or pride, or fear! Is it not sin?

III. We are looking at *a man in torment*. He is the only man in all Scripture whose sufferings are exposed to our gaze. Why is he there? He is rich, Dives, we call Him. But nowhere in the Bible are we told that the possession of wealth is sin. Why is he there? Is he a thief, a drunkard, a libertine, a grinder of the face of the poor? The record does not say so; it rather indicates that he is one of the esteemed men of his village, respected in life, and honored in death. His funeral is the most spectacular and noiseful within the memory of the oldest inhabitant! Why then is he in torment? Because of his relationship to Lazarus, a diseased beggar who has been placed at his door. What did he do to Lazarus? Did he kick him as he went by, or curse him, or spit upon him, or order his servants to drive him away? Not at all. He did not even forbid his guests wiping their fingers on bits of bread and throwing them out of the window where Lazarus could get them. What did he do? Nothing! He walked by him day after day without speaking to him, or noticing him, or according him in any way the sympathy that the vagabond dogs showed who licked his sores.

How much Dives had, how little, Lazarus! How wonderful it would have been if he had taken the beggar by the hand and said, "Lazarus, brother man, come with me into

my house, sit at my table, enjoy the services of my private physician. We shall see if we cannot restore you to health, and then we shall try to reconstitute your fortunes, and return you to a worthy position in society. How wonderful it would have been had Dives done that! Because he did not do it, it was sin.

"This has no application to me," you say. "I am not rich, my name is not synonymous with wealth." Are there not other needs than those which money can meet? Do men hunger only for dollars and cents or that which they can buy? There may have been men in your institution during the past year who were discouraged, broken in morale, beaten; men who were fighting with the wild beasts of some besetting sin, wondering if there were a God in heaven and on earth; men who were friendless, lonely. What they needed was not a coin, but a hand placed on their shoulder in love, a word of genuine sympathy, a smile of understanding, the priceless offer of friendship. Did you notice that man who had fallen by your door, did you give him that for which his heart longed? As I review my student life I can see just such a man rooming only two doors from me on my hall. His needs were such as I could have met. But I walked by his door, I brushed against him many times every day, and his life was no brighter, no richer because it was laid alongside of mine. It was sin. What troubles me about my yesterdays is not that I was so vicious, but that I was so worthless.

It may be that after I became a minister, I called on a woman whose heart was in anguish because of a rift widening between herself and her husband; after I left she thought of me only as an agreeable gentleman. Perhaps, I dropped into an office where a man was suffering because his son was dishonoring his name, when I had gone he considered that I had been only a pleasant companion. It is possible that I played golf with a young fellow whose mind was in a ferment because of doubt; after the game was over he referred to me as a good sport! What is wrong with us? Is it a fundamental lack of imagination, an inability to put oneself into the place of another, to see beneath the surface, to understand the deeper needs of human nature? Is it a lack of purpose on

our part, a failure to love? We see in this realm not with the eyes, but with the heart. Chesterton said of the Franciscan Friars that "they were perpetually coming and going on all the highways and byways, seeking to ensure that any man who met one of them by chance should have a spiritual adventure." Should it not be so with us? If it is not, is it not sin?

IV. We are at a feast in *the Pharisee's house*. Simon meets Jesus at the door with frigid formality and conducts Him to the place where He is to recline at the table. While the meal is in progress, a woman, whose unbound hair proclaims that she is a sinner, stands for a moment framed in the door-way that leads to the court-yard. Her eyes search the faces of the guests until they find Jesus. At once she moves along the wall until she stands directly behind Him. I like to think of her as a peasant girl who had left her home among the Galilean hills that she might find employment and adventure in the great city by the sea. Betrayed by an ardent but heartless lover, she finds neither joy nor work in the city. Every door is closed to her. She cannot for fear and shame return home. There is left for her only the streets; so she becomes a creature, a thing, the scorn of women, the sport of men.

One day there met her a man whose presence effected her as that of no other man had ever done. As she looked at Him, and as He talked to her, a fountain for cleansing was opened in her foul heart, the white flower of hope sprang up from the dark soil of her soul, the mantle of courage was thrown around the drooping shoulders of her spirit, and she becomes a woman again. She can now look clean men, and pure women in the eye without flinching; she can return home without being afraid despite her wretched past. But before she lifts her face toward the hills she must see Him again Whom her soul loves for all that He has done for her. As the memory of His grace floods her heart, she is overcome, she falls upon her knees, and clasping His feet to her breast covers them with her kisses while her tears rain down upon them. Wiping them with her long tresses she anoints them with ointment.

Jesus, glancing up, sees Simon looking at

Him with cold suspicion in his eyes. "Simon," He says, "I have somewhat to say unto thee." "Master, say on." "There was a certain creditor which had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Simon replied, "I suppose that he, to whom he forgave most." "Thou hast judged rightly . . . seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment."

"Thou gavest me no kiss." Here is the heart of His indictment. "Simon, you invited me into your beautiful home, you introduced me to your fashionable friends, you seated me at a sumptuous repast; but Simon you did it all in conventional fashion, you do not love me! There is a fundamental failure in your motive. Did you issue your invitation because you were curious to see how this itinerant teacher would behave under such circumstances; or because you thought it might make you the topic of conversation in the town; or because you were world weary, and simply sought some other diversion?" We do many things for Christ, why do we do them? From habit, to attract attention, because it is the vogue, to secure praise? The Church in the past may have run into a shallow and thoughtless emotionalism; but are we not in danger of becoming too exclusively intellectual in our religion, too coldly and precisely thoughtful in our relation to God? If the word Father as used by Christ means anything, if He is in a real sense the revealer of the Divine; then God must desire the out-rush of our affection toward Him, must measure all that we do by our love.

Ian MacLaren, in one of his delightful Scotch sketches, tells the story of Mary MacFarlane, a lass who met with the session of the Kirk to be examined so that she might receive her token, which would entitle her to partake of the communion. She is frightened by their solemn mien, and becom-

ing confused, is not able to answer even the simplest questions. Realizing her helplessness, she rises, and with heaving bosom and tear drenched cheeks, says, "A' see it wudno be fit for the like o' me tae gae forrit, but a' had set ma hert on't; it wes the last thing He askit o' His freends," then breaking down completely she fled from the session room.

"Moderator," said the elder, who had been the sternest of the lot until recently when his heart had been touched by the Holy Spirit, "it is a great joy to me to move that Mary MacFarlane get her token, and I will be wishing that we all had her warrant, oh, yes, for there is no warrant like love." I would we all had the warrant of love! Unlike that woman, and this girl many of us have no sense of weakness no consciousness of sin. We are so strong and wise, so self-sufficient and self-satisfied that we need small help from our Saviour; we have been forgiven little! There is, therefore, no breaking of our hearts as we face the Cross. There must be a return of passion to our religion, a devotion that expresses itself in the soul-shaking way of Peter's confession, "Thou knowest all things, Thou knowest that I love Thee!" There is nothing thoughtless about this, it does not end in tears. Such an emotion rests on truth, and grips the will; it risks all and it lasts forever. Have we this warrant? If we have it not, is it not sin?

V. We stand at *the Grand Assize*. A multitude which no man can number, with sunlit faces, and eager step, is climbing up the hill to the city of the King, with the joyous words sounding in their ears, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." A throng far too large, with shadowed faces, and dragging feet are descending toward the country of the lost, with the knell-like words tolling in their ears, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

What have these done to deserve such doom? Are they the spawn of our slums, the dregs of our great cities, the moral lepers, the rapists and racketeers, the kidnapers of helpless toddlers whose deeds make our hearts sick as we read the morning papers? There is no hint of this in the narrative. Read

what it says: "I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not." They had not snatched the crust from claw-like hands; they had not dashed the cup from fevered lips; they had not torn the clothing from shivering bodies; they had not turned the homeless out into the snow to die; they had not sent the innocent to prison; they had not thrust down upon the brow of humanity any crown of pain. What had they done? Nothing! They had lived in a world in which there was hunger, and cold, and sickness, and loneliness, and injustice, and they had done nothing. They had travelled through such a world with their faces, adamant; their hearts, ice—it was sin.

Why is there so much heartlessness in our world? Why are so many indifferent to the misery of their fellows? Could it be that people are pursuing so fatal a course, because some ministers have presented Christ in so inadequate a fashion that they have missed the positive nature of His teaching? There has been a lack in our message because there has been a lack in our appreciation of Him, in our own purpose and life as His followers? Recently I heard that a minister who had been called to one of our large Southern Presbyterian churches, asked this question of the committee which approached him, "Does any one of the elders play golf on Sunday?" "No," they replied. "Then I shall come," was his answer. In this man's Church might well have been the girl who when asked what it meant to be a Christian, answered, "A Christian is one who doesn't dance." Of course I am not pleading for Sunday golf or dancing; I am only condemning this shrivelled and negative conception of Christianity.

"A Christian is one who doesn't dance!" When in America men and women are dying from hunger and exposure; from sheer discouragement and the loss of the will to live! When the world is aflame, and about to be consumed by the fires of greed and hate that burn in the hearts of men! When the only hope is the Gospel of Christ believed in and lived to the very ends of the earth!

Oh, yes, I know that it is said of Him that He was holy, harmless, undefiled and separate

from sinners. But did not another state that He went about doing good! Is it not recorded that when He came, "the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them?" He is *the* Christian, facing Him a negative ministry is unthinkable. Such a ministry is sin.

Look back over the years that lie just behind you. Are your eyes arrested only by pages that are stained? Will you not let yourself be disturbed by those that are blank? Must you not be profoundly concerned unless many are filled with the record of deeds of helpfulness born of love for Him and your fellows?

Are you discouraged? Well, tomorrow is before you. Will you not write on each fresh leaf the story of something *done* for the Lord Jesus Christ. You must! "For to him that knoweth," and how well we know, "to him that knoweth to do good, and doeth it not, to him it is sin."

Plans of the Graduating Class

The plans of the members of the Senior Class so far as determined are as follows:

R. W. Annich, further study as Fellow in Apologetics.

P. D. Arcularius, not yet settled.

R. B. Berger, pastor, Presbyterian Church, Kingston, N. J.

E. C. Blake, assistant in the St. Nicholas Collegiate Reformed Church, New York City.

V. Brushwyler, pastor, Evangel Baptist Church, Newark, N. J.

P. E. W. Clark, not yet settled.

A. C. Clever, not yet settled.

Samuel Colman, pastor, Bridge Street Presbyterian Church, Catasauqua, Pa.

J. C. Corbin, pastor, Presbyterian Church, Hershey, Pa.

W. R. Courtenay, pastor, Presbyterian Church, Neenah, Wis.

J. T. Dale, Jr., missionary in Mexico under the Associate Reformed Presbyterian Church.

W. J. Duvall, pastor, Methodist Churches, Barnsboro and New Sharon, N. J.

W. H. Eastwood, minister, First Church, Iselin, N. J.

D. M. C. Englert, further study as Fellow in New Testament.

H. I. Fell, further study.

R. F. Fillmore, pastor, Methodist Church, Lyon Mountain, N. Y.

A. H. Griffing, missionary to Turkey under the American Board in year or two.

T. D. Hewlett, pastor, Presbyterian Church, Stewartstown, Pa.

H. L. Jennings, pastor, Presbyterian Church, Frenchtown, N. J.

R. P. Johnson, pastor, Presbyterian Church, Yeadon, Pa.

J. G. Kell, pastor, Westminster Presbyterian Church, Harrisburg, Pa.

L. E. Knoll, pastor, Monroe Park Presbyterian Church, Spokane, Wash.

A. W. Lenz, further study as Fellow in Church History.

J. C. Lime, pastor, Presbyterian Church, Delanco, N. J.

W. A. McAdoo, not yet settled.

E. H. McCahan, not yet settled.

J. C. Nevin, pastor, Fifth United Presbyterian Church, Pittsburgh, Pa.

R. A. Niederhaus, further study.

C. W. Overholser, supplying churches in Iowa.

M. H. Patton, pastor, Presbyterian Church, Green Island, N. Y.

W. E. Phifer, Jr., pastor, Presbyterian Church, Farmingdale, N. J.

C. A. Platt, assistant in Webb Memorial Presbyterian Church, Middletown, N. Y.

G. Ramaker, further study.

A. L. Ridings, pastorate in California.

B. S. Rude, further study as Fellow in Old Testament.

M. W. Satow, not yet settled.

E. F. Schottke, not yet settled.

J. Shiroma, not yet settled.

R. G. Shockey, pastor, Presbyterian Church, Big Run, Pa.

F. L. Tiffany, not yet settled.

A. L. Tull, further study

M. J. Van Orden, married on June 15th to H. L. Jennings, '32.

L. Webster, pastor, Presbyterian Church, Dinsmore, Sask., Canada.

R. H. White, stated supply, Presbyterian Church, Water Gap, Pa.

Visiting Preachers and Lecturers

On invitation of the Faculty the following preached in Miller Chapel during the last Seminary year:

The Rev. J. Ritchie Smith, D. D., Professor-Emeritus.

The Rev. W. I. Chamberlain, Ph. D., D. D., of New York.

The Rev. George Johnson, Ph. D., of Lincoln University, Pa.

The Rev. Lewis S. Mudge, D. D., LL. D., Moderator of the General Assembly.

The Rev. John A. Mackay, Litt. D., Missionary in Latin America.

The Rev. Walter L. Whallon, D. D., of Newark, N. J.

The Rev. J. R. Cunningham, D. D., of Louisville, Ky.

The Rev. F. S. Downs, D. D., of Princeton, N. J.

The Rev. W. H. Foulkes, D. D., LL. D., of Newark, N. J.

The Rev. S. M. Robinson, D. D., of Elizabeth, N. J.

Addresses have been delivered before the students by:

J. M. T. Finney, M. D., on "Health and the Ministry."

Spencer C. Marsh, Esq., on "The Ministry in Relation to Business."

The Rev. William C. Covert, D. D., on "Worship."

The Rev. W. N. Wysham, on "The Work in Persia."

The Rev. John C. Finney, on "Soviet Russia."

Mr. Camilo Osias on "Protestant Missions in the Philippines."

Robert E. Speer, D. D., LL. D., on "The Centennial of the Western Foreign Missionary Society."

The Rev. Frederick F. Shannon, D. D., on "Fundamental Truths of the Preacher's Message."

Prof. D. D. T. Jabavu on "The Race Problem of the Bantas."

The Rev. Milton J. Hoffman, D. D., on "Ancient Back Grounds for Modern Tasks."

The Rev. Charles E. Scott, D. D., on China.
The Rev. William K. McKinney, D. D., Devotional Address.

Paul Harrison, M. D., on "Missionary Qualifications."

The Rev. Harris E. Kirk, D. D., on "Non-Mechanistic Trends of Science."

The Rev. Robert Hugh Morris, D. D., on "The Call of Isaiah."

Prof. Henry Norris Russell, D. Sc., on "The Problem of Freedom."

The Rev. William A. Sunday, D. D., on "Evangelism."

The Rev. G. Campbell Morgan, D. D., on "The New Testament Preaching."

At the meeting for the presentation of missions on Sunday at 10 a. m. the following spoke:

The Rev. A. K. Reischauer, D. D., of Japan.

The Rev. Stacy L. Roberts, D. D., of Korea.

The Rev. W. M. Clark, D. D., of Korea.

The Rev. W. T. Cook of China.

Mr. Henry Bucher on Siam.

The Rev. Horace K. Wright of India.

The Rev. Paul Erdman of Syria.

The Rev. A. R. Bryan of India.

The Rev. Joseph McNeill of Africa.

The Rev. W. N. Wysham of Persia.

The Rev. S. D. Winn of Korea.

Mr. S. O. Khoobyar of Persia.

Mr. J. deKock of South Africa.

Mr. Alexander Czegledy of Hungary.

The Rev. M. E. Moss of Persia.

Mr. J. T. Dale of Mexico.

Mrs. H. K. Wright of India.

Mrs. R. E. Jenness of China.

President J. Ross Stevenson, D. D.

The Rev. R. E. Jenness of China.

Prof. S. M. Zwemer, D. D.

Day of Prayer

A special Day of Prayer was observed on January the 29th with addresses by the Rev. John A. Mackay, Litt.D., and an early morning communion service conducted by President Stevenson.

The Alumni Association

The meeting of the Alumni Association was held in connection with the Alumni Luncheon in the University Gymnasium which the University had kindly put at the disposal of the Seminary for the occasion. The Rev. Robert Hugh Morris, D. D., '06, President of the Association, presided. The blessing was asked by the Rev. Harris E. Kirk, D. D., of Baltimore. President Stevenson gave a word of greeting to the Alumni. The Rev. Hugh T. Kerr, D. D., Pastor of the Shadyside Presbyterian Church, Pittsburgh, Pa., delivered the after-dinner address.

The Rev. Robert M. Russell, D. D., '15, as Secretary of the Association, and the Rev. Charles R. Erdman, D. D., '91, as Treasurer, made reports. On nomination of the Executive Committee the following officers were elected for the ensuing year: President, the Rev. Matthew J. Hyndman, D. D., '92, of Philadelphia, Pa.; Vice-President, the Rev. Ebenezer Flack, D. D., '93, of Kingston, Pa.; Treasurer, the Rev. Charles R. Erdman, D. D., '91, of Princeton, N. J.; Secretary, the Rev. Robert M. Russell, D. D., '15, of Larchmont, N. Y.

The members of the Alumni Council were continued for a period of one year.

The Westminster Choir further added to the success of the Commencement by singing at the Alumni Luncheon. A Russian hymn, "Fairest Lord Jesus," and "Mary's Lullaby" were given as selections.

In accordance with the plan of the Council of the Alumni Association at its meeting last May, local Alumni Associations or groups have been formed in various sections of the country. As there

were already well established Associations in New York, Philadelphia and Baltimore, no action was necessary in regard to these. At each center named below an Alumnus was asked and his consent obtained to act as the convener to gather the group of Alumni in these cities and their environs.

In the letter to these conveners the purpose of the gatherings was described as follows: "The method of such an Association would have to be determined by local conditions. Perhaps nothing more could be done than an annual gathering at some home, or at a hotel for dinner. Perhaps the Association may take on the aspect of a 'Cleric' with more frequent meetings and the reading of papers. In any case it would have the value of enlarging and extending ministerial acquaintanceship and offering opportunity for mutual helpfulness, especially of the older ministers toward the younger and more recently settled in the community. Intelligent interest in the Seminary would be furthered and service to it could be rendered, as by recruiting students for the Seminary from the region and in helping Seminary Alumni find new locations."

On receiving acceptance from the convener a list of Princeton Seminary men in the region was sent to them. These centers are as follows: Harrisburg, Pa.; Pittsburgh, Pa.; Dayton, Ohio; Indianapolis, Ind.; Chicago, Ill.; Minneapolis, Minn.; Kansas City, Mo.; Seattle, Wash.; Portland, Oregon; Los Angeles, California; Cleveland, Ohio; San Francisco, California; Washington, D. C.; Columbus, Ohio; Detroit, Mich.; St. Louis, Mo.; Boston, Mass.; Troy, N. Y.; Denver, Colorado.

The response of the conveners was

very cordial and from a number of them there have come reports of very successful gatherings of Alumni.

John W. Voorhis, Instructor in New Testament

In response to the invitation of the Board of Trustees, the Rev. John W. Voorhis, A. M., has accepted the position of Instructor in New Testament for the coming year. Mr. Voorhis was graduated from Princeton University in 1917 and received in A. M. degree in 1919. He was graduated by Princeton Seminary in 1920 and the records show that he was a student of very unusual ability in all the subjects of the course.

On graduation from the Seminary Mr. Voorhis became pastor of the Presbyterian Church at Paoli, Pa. He later was assistant in the Market Square Church of Harrisburg, Pa., where he made a specialty of developing the educational activities of the church. Since 1928 he has been Associate Professor of Bible and Religious Education in Park College, Missouri, and made a reputation as a thorough and successful teacher. Mr. Voorhis will teach New Testament Greek and the course in New Testament Biblical Theology, and will offer an elective on some New Testament subject.

The Ministry of Today

HUGH THOMSON KERR, D. D.

Address delivered at the luncheon of the Alumni Association, May 17, 1932.

Twenty-five years ago in delivering the Commencement Address to the students of New College, Edinburgh, Dr. Marcus Dods said that he did not know whether to pity them or envy them. They were going out into a perplexed world.

One probably has the same feeling today as he sees a group of young men going out into the ministry. Ours, too, is a perplexed, befogged, bewildered age. Two things may be said which may make for a balanced judgment. First of all there have been recurring periods all through Church history when days were dark and minds befogged. Thirty years ago when Dr. John Watson (Ian Maclaren) was Moderator of the Presbyterian Church in England he championed a return to Puritanism in order to stem the tide of secularism. We can go back on stepping-stones to the origin of the Church and discover darker periods in Church history than we have ever known. There was the period of Deism and Rationalism, the period of the Inquisition, those long years too when the Church was so corrupt that the light burned only where heroic individual Christians like Wycliffe and Huss fought for the Truth. There was the hundred years of night when Christianity was driven into obscurity in the monasteries and there was the long period following the apostolic age when persecution decimated the Church and when antagonists like Celsus drove forward their intellectual flank attacks.

The second thing to say is that there is confusion in every other department of life. Politics would appear to be bankrupt. The profession of law is wondering where the line of demarcation is to be drawn. Industry is at the cross roads and education is not sure of its goal.

We, however, face our own age and must understand it. We must understand first of all the secular invasion that has taken place with the inevitable encroachment upon time and culture and the crowding out of the higher values of life. It can all be put into a sentence spoken by Dean Inge, "If a person spends 16 hours a day dealing with Things and 5 minutes a day trying to find God, it will not be strange if Things are 200 times as real as God." There has been also a social invasion. The area to be covered by religion has widened vastly in our day. It is no longer satisfactory for one to dwell apart, contemplating the world in isolation. He must mingle his life with the world and live the Christian life in all its widening contacts. There has been also a religious invasion. Christianity has been contacting other re-

ligions and men have been throwing out bridges seeking to make alliances with the faiths of other lands. There are people who hold a sympathetic attitude towards Gandhi who said, "I cannot set Christ on a solitary throne because I believe God has been incarnate again and again."

We have been rationalizing religion instead of experiencing it; apologizing for Christ instead of obeying Him; trying to make prayer logical instead of effective; carrying on academic discussions about God, limiting Him, restricting Him, syllogizing about Him; talking about the re-discovery of God as if God were waiting for the Presbyterian Church, or the Methodist Church, to certify to His whereabouts. There is a touch of humor about it all, as there is about the old scotch dominie's prayer, "O, Thou who art our only hope and ultimate hypothesis." Think of making use of an "ultimate hypothesis" in a sick room!

This rationalization has swept us off our feet and we have been in a hurry to surrender our Christian vocabulary. I think I know how necessary it is to speak in the language of our generation but words are precious jewels and should not be exchanged for others which do not have equivalent value. I am very fearful that the new language does not fully express the old faith. I do not think "reflex action" is a better term than "repentance." I do not think that "an inferiority complex" explains the New Testament "doctrine of sin." I do not think that the "unification of consciousness" is an exact term for the "new birth." I do not think "social control" is a substitute for "family worship." I do not think "religious education" is an equivalent for "evangelism" and I do not think "astronomical intimidation" means the same as "the fear of God."

This is the age that ministers face today. What can we say in all humility to one another so as to be of help in days like these? There are three things that I would like to say.

I.

We must work for a renewal of the radiant enthusiasm which belongs essentially to Christianity. When he retired as Bishop of the Methodist Episcopal Church, Bishop Anderson gave the Methodist Conference four suggestive watchwords concerning himself: "(1) I will never be a grouch. (2) I will always

be a student. (3) I will always cherish the memory of those who have gone. (4) I will try to keep alive as long as I live." It is this last rule that I am interested in now. There are many ministers who have not kept alive and this is the cause of so much depression in the ministry and in the pulpit. The thrill, the sense of joy, the radiancy of life is essential if we are to commend the religion of Jesus Christ as a Gospel.

II.

We must see that we have a quickened conscience. A minister is a man under contract, called to a definite, particular and important task. There is nothing the Church needs so much as a definite consecration of the ministry to definite parish tasks; first of all to preaching and then to the cure of souls and these two are one. Our Church may be small but the Church of Jonathan Edwards was small and the Church of Samuel Rutherford was small and the Church of the father of Sir William Robertson Nicoll was small and yet he had in his library over 17,000 volumes and knew every house, every family, every person in his parish.

III.

The ministry today needs to discover anew the genius of adaptation. There must be some sort of spiritual strategy in presenting the Gospel in our day and generation. We marvel at the wisdom and adaptability of Jesus and we marvel at the enthusiasm and adaptability of St. Paul who was "all things to all men that he might save some." The Gospel never changes. It is the same yesterday, today and forever but our approach to it must be the approach of our own day and generation and it may be that old methods and old ways and old services must needs be discarded in order that we may find a fresh approach to Him who is the same in the Twentieth as in the First Century.

The Westminster Choir School

Princeton Seminary hopes to be greatly benefited by the fact that in the future the Westminster Choir and the Westminster Choir School are to be located in Princeton. The Choir will continue to give concerts in different parts of the

country during certain seasons of the year, but will hold its musical festivals in Princeton. The Choir School is designed for the training of Ministers of Music who will serve as organists and choirmasters and as Superintendents of Religious Education. The School is in session continuously from October to June. It has a Faculty of some fifteen members, and last year the student body numbered one hundred and twenty. The school provides a four years' course and the graduates are engaged by churches throughout the country in conducting choirs and superintending the work of Sabbath Schools, and organizations of young people.

Most of the classes will be held in the First Presbyterian Church. It is proposed that members of the Seminary Faculty will give courses in English Bible, in Religious Education and possibly in other branches of the Seminary curriculum. In return, the Faculty of the Choir School will give instruction to the Seminary students in Hymnology, Church Music and the conduct of religious services.

Mrs. Talbott of Dayton, Ohio, has been for many years the patroness and main supporter of the project. In her honor the musical festival given by the Choir each year is called "The Talbott Festival." In the future this Festival will be held in the Princeton Stadium in June and will assemble a choir of some three thousand voices.

Dr. Zwemer in Great Britain

Professor Samuel M. Zwemer, D. D., is spending the summer abroad in response to invitations to deliver missionary addresses before the Conferences of

various Missionary Societies of Great Britain and Ireland which are popularly known as the "May Meetings." He also plans to visit in the interest of missions Paris, Wiesbaden, Berlin and Marburg, and will return to this country at the end of July in order to take part in various summer conferences here.

The Autumn Conference of Alumni

The third Conference of Alumni of Princeton Theological Seminary will be held on the campus on Thursday and Friday, September 15 and 16. The first session will be held on Thursday at four o'clock, the second session in the evening at 7.30, and the final meeting Friday morning at nine o'clock, closing with the celebration of the holy communion at 10.30. All alumni will be welcome. Dormitories will be open for over-night guests. Please reserve the dates, September 15 and 16.

HUGH B. McCONE,

Chairman Executive Council.

The Next Seminary Year

The One Hundred and Twenty-first Session of the Seminary will open on September 20th with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

New students will please bring with them when matriculating, if they have not sent them in advance, their credentials as described in the catalogue, namely, a letter of commendation from pastor and college diploma, or other official

evidence of the degree received and the year when given. A student coming from another seminary shall bring a letter of dismissal from such seminary, together with a full statement of the courses already accomplished there, and students wishing to receive credit for theological studies taken in connection with their college course shall bring official evidence that such courses have been taken. Candidates for the Master of Theology degree shall bring both their college and seminary diplomas or other official evidence of them.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September 21st, at eleven o'clock, and lectures and recitations will begin the same day.

To facilitate the making up of an accurate list of prospective students, the Registrar of the Seminary, the Rev. Paul Martin, will appreciate it if all those who plan to come to the Seminary will write him to that effect.

The Retirement of Dr. Vos and Mr. Martin

In accordance with a regulation of the Board of Trustees of the Seminary, the members of the staff of the Seminary are automatically retired on reaching the age of seventy years. In accordance with the operation of this rule, the Rev. Geerhardus Vos, Ph.D., D. D., Professor of Biblical Theology, and the Rev. Paul Martin, A. M., Registrar and Secretary of the Faculty, are being retired on the thirty-first of July, 1932. In connection with these retirements the Board of Trustees at its meeting on May 16th passed the following resolutions.

THE REV. GEERHARDUS VOS, Ph.D., D. D.

"The Board of Trustees of Princeton Theological Seminary desire to record the high value they place upon the service which has been given to the training of a Christian ministry by Dr. Geerhardus Vos. Upon his graduation from the Seminary in 1885, he was awarded the Hebrew Fellowship and pursuing his studies in the University of Berlin and the University of Strassburg, he received from the latter institution the degree of Ph.D. For five years he was a teacher in the Theological Seminary of the Christian Reformed Church at Grand Rapids, Michigan. In 1883 he was called to the Chair of Biblical Theology in Princeton Seminary. This Chair was founded by Miss Anna M. Haley 'for the teaching and inculcating . . . such branches of theological science and learning as be within the domain of Biblical Theology or as the Directors of said Seminary for the time being shall deem cognate thereto.' The requirements for the Chair are comprehensive and exacting, involving a scholarly grasp of the contents of both the Old and New Testaments in their historical setting and as furnishing the basis of the Reformed system of doctrine. In accepting this Chair, Dr. Vos brought to his task a thorough knowledge of the original languages of the Scriptures, a clear spiritual perception and interpretive insight, an organizing genius and lucidity of statement which at once gained for him distinction as an expositor, teacher and preacher of the Word of God. During the thirty-nine years of his professorship, some three thousand students have come under his instruction and have gone forth to all parts of the earth to declare the truth as it is in Jesus. In his authorship of books, which have enduring value, in the contributions he has made to theological reviews and journals, he has greatly enriched the store of theological learning. His interests have extended beyond books and the work of the class-room to all realms of Christian service and his colleagues, students and a wide circle of friends are grateful for his devoted and extended ministry as a good servant of Jesus Christ. As he now becomes professor emeritus, the Trustees wish to assure him of their high esteem, and their sincere gratitude as they pay that in the service which still re-

mainly he and his family may be richly blessed."

THE REV. PAUL MARTIN, A. M.

"The Board of Trustees of Princeton Seminary desire to place on record their hearty appreciation of the valued services to the Seminary of the Rev. Paul Martin as Registrar and Secretary of the Faculty. The Board regrets that the operation of the rule automatically retiring all officials of the Seminary when they have reached the age of seventy must needs bring to a close the official service of Mr. Martin to the Seminary. Mr. Martin was elected Registrar and Clerk of the Faculty in January, 1906. He gave himself wholeheartedly to the service of the students, helping them in all personal matters whenever desired. They found in him a friend and helper and guide. When any of them were sick they received from him constant and faithful attention. He became a medium on communication. Not only with young men seeking admission to the Seminary, but also was enabled in many instances to secure for them invitations for either temporary or permanent supply of pulpits. Without his extensive records many students who have been at a loss which they could not easily sustain. He has followed the Alumni with a sympathetic devotion to their welfare and work, not only binding them the more closely to the Seminary, but also rendering an unrecorded service to many churches. Mr. Martin has practically created a department of service to the students of the Seminary which calls for our warmest commendation."

A Museum of the History of Religions and Christian Missions

By PROFESSOR S. M. ZWEMER, D. D.

In the Seminary Bulletin for June, 1930, there appeared a brief statement regarding a proposed Missionary Museum. Since that date the project has awakened some interest among the Alumni, and the collection, although still

small and inadequate for its purpose, has proved exceedingly valuable in the comparative study of religions and in teaching missions. From many quarters we have received encouragement, and both under-graduate and graduate students have expressed their appreciation of this adjunct to the unusual facilities afforded in the Seminary Library for the study of the faiths of mankind. During the past year Dr. Heinrich Frick, Professor of Theology at the University of Marburg, visited our Seminary and told us of the large plans they had for a museum of the Sources of History of Religions (*Religionskundliche Sammlung*) at that University. Since 1929 they own a collection which is the basis for an Institute of Religions and Missionary Research. It was Professor Rudolf Otto, returning from a visit to India in 1912, who gave the initiative at Marburg. In the fall of 1929, during a five-week exhibition there, over six thousand visitors were registered. The collection at Marburg illustrates the whole of man's religious development, and is arranged methodically to stimulate and assist in the study of the various religions. "It becomes more and more evident," says Dr. Frick, "that at the present time all religions are passing through a time of crisis. The destiny of mankind depends to a high degree upon the issue of the mental conflict concerning religion. In such a situation the task to explore the whole religious field scientifically becomes more urgent than ever."

We need such a museum at Princeton to rightly understand and interpret the gropings after God and the hunger for communion with Him in the non-Christian world. Eye-gate has too often been neglected in missionary education, while ear-gate only has been besieged. There

are facts and truths in the History of Religion that can be more vividly presented in such a way than by lectures and textbooks. The knowledge of other religions undoubtedly is valuable to the missionary who is anxious to find points of contact between himself and the heathen world, valuable for comparative purposes, to show wherein Christianity excels all other religions, valuable also as showing that these religions were providential anticipations of a wider and more important truth; but most of all, valuable because it creates a spirit of sympathy and "compassion for the ignorant and those that are out of the way." Some of the non-Christian religions are dying or disintegrating. Invaluable material will soon become rare. The same is true regarding the material illustrative of the early history of the missionary enterprise and the work of the pioneers. As one of the secretaries of the American Board wrote: "I am glad you are thinking of building up a museum at Princeton, as it is becoming increasingly difficult to secure the right kind of material particularly when it comes to collecting the idols of the polytheistic religions."

Fortunately we already have a considerable number of gods and goddesses from India, Siam, China, Japan and Africa altho in no sense is the collection fully representative or adequate. At present the museum is located on the third floor of Stuart Hall and is open regularly on Mondays and Saturdays. The visitors have included Sunday school classes and women's missionary societies from neighboring towns. Some of the exhibit is loaned to the students and to missionaries resident in Princeton, for use in object-talks in Sunday

schools and churches. A missionary from China on furlough writes: "I went into the museum to see what I could find that would help me to make Christ and His message more real to the Chinese. Almost immediately I espied a small cabinet which contained articles illustrating Judaism. On top of the cabinet was a book entitled 'Jewish Ceremonials and Institutions.'" I glanced through it, and saw that it was a book that would be of help to me in explaining to the Chinese the Hebrew feasts and ceremonials, as they are practiced by the orthodox Jews today. Inside the cabinet I saw, among many curious objects, a tiny metal case, which contains a small roll of parchment, upon which is written in Hebrew, the words in Deuteronomy 6:4-9, and 11:8-9. This 'Mezuzah' is nailed on the outside of the doorpost of every loyal Jew's house. Then right alongside I beheld a small scroll containing in Hebrew, 'the Table of the Law,' and nearby a cardboard model of a Jewish booth (Sukboth), illustrating the booths in which the Children of Israel dwell during the Feast of Tabernacles. All these I plan to secure when I go to New York City in the near future, and I shall take them with me to China to show to our Chinese Christian leaders and the students in the Men's and Women's Bible Schools. I hope they will help to make more vivid the environment and religious background of our Lord in His earthly life in Galilee and Judea."

Generally speaking the displays are in two sections, one dealing with the history of religions and the other with the history of missions. In the center of the room is a collection illustrating various gods and idols from Africa and Asia.

The religions represented include Buddhism, Confucianism, Taoism, Judaism, Hinduism, Mohammedanism, and African Paganism. There are relics gathered from temples and places of worship in India, China, Siam, and other parts of the East. The section on "communion with the unseen" includes illustrative material on prayer and sacrifice, on geomancy, necromancy, ancestor-worship, magic and animism. There is a good collection of Moslem amulets. In this division is found the rosary collection of Dr. Cornelius H. Patton of Boston, one of the largest of its kind in the world. Features of the Patton collection are the personal rosary of Pope Gregory XVI and a Buddhist rosary from Tibet of 108 beads, made in 1749 from the bones of the Lama of Tibet and presented by the Emperor of China to a temple in Peking. The latter rosary was brought to the United States in 1918 by the Reverend Murray S. Frame.

Sacred books are found in the "revelation and sacred books" division, some of them in Pali on palm leaves. There is a polyglot Koran printed in India in four languages. Photographs of shrines, temples and mosques and diagrams of the chief cosmologies of ancient and present-day religions are gathered in the history of religion section.

The division on the history of missions will, we hope, soon have ancient and modern maps, showing the expansion of the Christian faith, chronological and statistical diagrams recording the growth of Christianity and early copies of the Bible in various languages. We already have the first edition of Henry Martyn's Persian New Testament. Through the kindness of alumni in China we have rubbings of the famous Nestorian monu-

ment in Western China and a number of rare Chinese scrolls both Confucian and Buddhist. In the collection, which illustrates Islam in China, we have a complete set of Chinese-Moslem publications, and of the posters used in their mosques.

In spite of all that has filtered through from Russia regarding the anti-religious activities of the Soviet, one is shocked at the display of crude and brutal posters of Atheistic Bolshevism, cartoons that depict God being dumped out of a wheelbarrow, head first, and that show Christ as the first bootlegger at the Last Supper. Above the display of religious objects and curios from Persia and Arabia hangs a large map of the Mohammedan world—a challenge to faith and prayer.

The museum is appreciated by the students. One of them declared: "All the reading in the world about a fetish cannot give us the understanding or make the impression in regard to fetishes that we get from handling one, such as the weird object which we had in class a few recitations ago. Furthermore, when we can see the objects or instruments of worship, e. g. totems, fetishes, rosaries, it stirs our finer qualities into action. It prompts love, understanding, pity, awe, reverence, respect, and desire to help others, and enlarges our love for our own God whom no man hath seen at any time, but who chose to reveal himself to us in the matchless life of Jesus Christ." We express once more our deep gratitude to those alumni and other friends who have contributed to the collection. But there are areas and religions that are still unrepresented in the museum. We appeal to you who read these lines to help make the exhibit worthy of the missionary traditions of Princeton and its op-

portunities for the training of missionary pastors.

Can you send anything to illustrate the spread of the non-Christian religions? The idea of God as shown by idols, symbols, fetishes; illustrative material on prayer and worship, mottoes used in temples, shrines or mosques; amulets, prayer wheels, ancestral tablets; photographs of great religious leaders, of saints' tombs; samples of their sacred books in the original text; something to illustrate the burial customs and the belief in a future life and resurrection? All such material would be most welcome.

In regard to the History of Missions, we need maps, photographs of the pioneers, large photographs of hospitals and institutions of schools and colleges. We would also like photographs of converts or groups of converts and diagrams showing the growth of the Christian Church in various lands. The study of the non-Christian religions and cults, as well as that of the history of missions, will be made far more interesting if you will help us to lay siege to eye-gate.

Princeton Seminary at the 144th General Assembly

The opening sermon was preached by the retiring Moderator, the Rev. Lewis S. Mudge, D. D., LL.D., '95. The sermon made such a profound impression on the Assembly that contrary to Dr. Mudge's wishes provision was made for its publication and wide circulation.

In the contest for the election of a new Moderator, the names of two Princeton men were presented, Dr. David D. Burrell, '01, and Dr. William Hallock Johnson, '96. Dr. Hugh I. Evans, '12, supported for the Moderatorship Dr. James

I. Vance of Detroit, and Dr. Asa J. Ferry, '09, made one of the nominating speeches for the successful candidate, Dr. Charles W. Kerr.

In the appointment of Chairmen for the Standing Committee, Dr. Evans was given the honor of leadership in the Committee on National Missions. Dr. Ferry was made Chairman of the Committee on Foreign Missions. Dr. Johnson was assigned the Chairmanship of the Committee on Theological Seminaries and Dr. Burrell served as Chairman of the Standing Committee on Pensions.

President Stevenson presented the report of the Department of Church Cooperation and Union which received the enthusiastic support of the Assembly. In connection with the report on Education, Dr. Harold McAfee Robinson, '04, took part in a very interesting discussion. Dr. John McDowell, '96, spoke at the Pre-Assembly Conference and also following the report of the Standing Committee on National Missions. Dr. Henry B. Master, '98, was given a great ovation when the report of the Board of Pensions was received, and by vote of the Assembly the gratitude of the Church was extended to him for his splendid leadership. Dr. Charles R. Erdman, '91, gave one of the addresses at the Pre-Assembly Conference on Evangelism and presented the final report of the Special Committee on the Revision of the Book of Common Worship, of which Committee Dr. Henry van Dyke, '77, was Chairman. Dr. Roy E. Vale, '12, spoke at the Men's Dinner on Saturday evening on the subject "What Price—The Church." Dr. Robert E. Speer, '93, and the Rev. I. W. Underhill, Jr., '28, spoke at the Pre-Assembly Conference on Foreign Missions. At the Foreign Mission service

on Tuesday evening, May 31st, Dr. Erdman as President of the Board presided, and addresses were made by Drs. W. N. Wysham, '16, H. K. Wright, '10, and W. B. Hunt, '97.

The Seminary Alumni Dinner was held at the Brown Palace Hotel on Monday evening, May the 30th. One hundred and thirty-three were present. The following made brief addresses. Moderator Kerr, Dr. M. E. Anderson, the host of the Assembly, Dr. Mudge, Dr. Erdman, as representing the Faculty, Dr. W. B. Pugh, '13, as representing the Board of Trustees, Dr. Roy E. Vale, '12, of Detroit, Dr. Herbert Booth Smith, '09, of Los Angeles, and Dr. Charles E. Scott, '99, Secretary and Treasurer of the Princeton Alumni Association in China. The Rev. Hsueh Kung Chang from the North China Theological Seminary, who came as a special delegate to the Foreign Missions Conference at Lakeville, and who has just finished a graduate year in Princeton Seminary, now on his way to China, spoke in appreciation of what the year in Princeton had meant to him. Throughout the meeting there was manifested the most earnest, harmonious and forward-looking spirit.

The Assembly confirmed the election of new Trustees to fill vacancies as follows: The Rev. Walter L. Whallon, D. D., '03, of Newark, N. J., the Rev. Albert J. McCartney, D. D., '03, of Washington, D. C., William L. Lewis, LL.D., President of Lafayette College, and the Hon. Adrian Lyon of Perth Amboy, N. J.

Edwin Becker Van Cise

The under-graduate circle will be saddened to learn of the death of Mr. Edwin Becker Van Cise of the Junior Class.

Following the close of the Seminary it was necessary for him to undergo an operation from which he did not rally, and his death occurred in the Presbyterian Hospital of New York City on Thursday, June the 2nd, and the funeral service took place from his late home in Summit, New Jersey, on June the 4th. Mr. Van Cise had commended himself as an earnest-minded student and Christian.

The Library

The Library began last fall a system of more extensive cataloguing. Author, title and subject cards have been made for all books added this year and as soon as possible similar cards are to be added for the whole Library, thus making a dictionary catalog covering the entire collection. Work on the same lines is going forward in the cataloging of the Benson collection so that its wealth of material on hymnology and related subjects may be at the command of users of the Library. The past year has shown marked increase in the circulation; the entire number of volumes lent was 11,572, which is the largest number ever issued in any one year, exceeding by nearly 2200 all previous records. It is a matter of congratulation that the results of lengthening the Library day and the insistence of the members of the Faculty on more reading, are shown in the increased circulation of books and the larger number of students coming to the Library. It is expected that the re-decoration of the main library building and the installing of a better lighting system will result in still greater use of the Library by students of both the Seminary and the University.

The Librarian reported to the Board

of Trustees at the May meeting that the Library had added during the year 1700 volumes by purchase, 274 by gift, and 850 cataloged from the Benson collection, making the total additions 2824. The Library now has 133,473 bound volumes and 46,648 pamphlets, making a total of 180,121 items in all.

Since the November Bulletin the Library has received from their authors the following books for the Alumni Alcove:

Humanism and Christian Theism, New York, 1931, from the Rev. William Hallock Johnson, D. D., Ph.D., '96.

The Epistle of Paul to the Ephesians, Philadelphia, 1931, from the Rev. Charles R. Erdman, D. D., LL.D., '91 (two copies).

The Reformed Doctrine of Predestination, Grand Rapids, 1932, from the Rev. Loraine Boettner, '28.

Laughing Stewardship Through, New York, 1931, from the Rev. Guy L. Morrill, '04.

O Apocalypse: uma interpretacao do século XX, Lisboa, 1930, from the Rev. Harry P. Midkiff, '09.

Martin Bucer, New Haven, 1931, from the Rev. Hastings Eells, Ph.D., '19.

The Virgin Birth of Christ, 2nd ed., New York, 1932, from the Rev. J. Gresham Machen, D. D., Litt.D., '05.

Christ in the Home, New York, 1932, from the Rev. Gerrit Verkuyl, Ph.D., '04.

Bulu Exposition of Mark, Flat, Cameroun, from the Rev. Harry C. Neely, '19.

The following pamphlets by alumni have been received:

From the Rev. Frederick D. Niedermeyer, D. D., '09, To Show the Mind of Christ: a pageant, Perth Amboy, 1931; from the Rev. Robert E. Flickinger, '78,

The Community Fruit Tree Variety Trial Station, Rockwell City, Iowa: a report of observations in 1931; from the Rev. Victor W. Peters, '27, Korean Sketches, 1929, and Springtide, 1931; from the Rev. David Freeman, Th.M., '28, The Pope's Latest Encyclical, an answer, Philadelphia, 1932; from the Rev. Hastings Eells, Ph.D., '19, How to Write a Term Paper, Ann Arbor, 1931; from Mr. Ernest N. Feind, '33, The Reformed Dutch Church at Blawenburgh, New Jersey, Organized 1832, 1932 (two copies); from the Rev. Martin A. Hopkins, Th.M., a graduate student, 1925-26, The Philosophy of Biblical Prophecy (Reprinted from the China Fundamentalist, Jan.-Mar., 1931); from the Rev. Clarence E. Macartney, D. D., '05, George Washington: a bi-centennial sermon preached February 21, 1932; from the Rev. Albert J. Sanders, '27, What the Evangelical Christians Believe, Catbalogan, P. I. (two copies); from the Rev. J. Gresham Machen, D. D., Litt.D., '05, Review of Lexicon Graecum Novi Testamenti, Auctore Francisco Zorell (from the American Journal of Philology, Vol. LII:4, Oct., Nov., Dec., 1931); and from the Rev. John F. Steiner, '13, The Sword of the Spirit: a series of 52 lessons in Biblical Truths, in Chinese, Hankow.

Alumni Notes

1877

The Rev. Henry van Dyke, D. D., LL.D., and Mrs. van Dyke celebrated the fiftieth anniversary of their wedding on December the 14th.

1881

The Rev. William Tenton Kruse in the autumn celebrated the fiftieth anniversary of his ordination to the Presbyterian ministry and

twenty-fifth anniversary of his service as stated clerk of the Presbytery of Chester.

1882

The Rev. Richard Montgomery, S. T. D., preached his first sermon in the Ashbourne, Pennsylvania, Church on December 6th fifty years ago, and has spent his whole ministry in that church as pastor and pastor-emeritus, preaching on his fiftieth anniversary in his old pulpit.

1886

The Rev. John Moore Ferguson has been honored with the Moderatorship of the Presbyterian Church of England for the year 1932. As such he will represent that church at the meeting of the Waldnesian Synod in Italy.

The Rev. Alexander Hill, pastor of the Rotterdam Reformed Church of Pattersonville, N. Y., for forty-two years has resigned and has been made pastor-emeritus.

1890

The Rev. James Charles Levengood has suffered the loss of his wife, who died February 14 1932, in Berwyn, Pa.

1892

The Rev. William Porter Lee D. D., has completed forty years in his only pastorate at the Westside Church, Germantown, Pa.

1893

The Rev. S. Ross MacClements, Ph.D., has passed the examinations for the English Bar and has entered upon the practice as a Barrister in London.

The Board of Foreign Missions celebrated the fourth anniversary of Dr. Robert E. Speer's election as a Secretary of the Board. A meeting with appropriate addresses and a social hour was held in the Assembly Room at 156 Fifth Avenue, New York City, on November 2nd.

1896

The Rev. D. S. Hibbard, D. D., who for a number of years served as President of Silli-

man Institute, is now teaching Systematic Theology in the Union Theological Seminary, Manila. His address is Box 437, Manila, P. I.

The Rev. Archibald B. Jamison has accepted a call to the church at Durham, N. Y.

1897

The Rev. John B. Rendall, D. D., with his congregation, celebrated the twentieth anniversary of his pastorate at Muscatine, Iowa.

The Rev. Samuel W. Steckel, D. D., has recently accepted an invitation to act as stated supply of the church at Everglades, Fla.

1902

The Rev. George J. Russell, D. D., with his congregation, celebrated the one hundred and seventy-fifth anniversary of the founding of the Second Church of New York City.

1904

The Rev. Dean M. Dobson, D. D., has accepted a call to the Central Reformed Church of Maplewood, N. J.

1905

The Rev. Emanuel C. Pires, D. D., has accepted a call to the church at Uniontown, Pa.

The Rev. Harold S. Rambo, on November 8th, led the congregation of the Adams Memorial Church, New York City, in the celebration of its seventy-fifth anniversary.

1906

The Rev. R. H. Morris, D. D., with his congregation, celebrated the sixtieth anniversary of the founding of the church at Haddonfield, N. J.

1907

The Rev. B. J. Brinkema, D. D., was on September 25th installed as pastor of the Westminster Church, Omaha, Nebraska.

1909

The Rev. LeRoy C. Ilsley has been called to the church at Hartford, Iowa, and will serve for a time as stated supply.

The Rev. Frederick Niedermeyer, D. D., with his congregation, October 18-25, celebrated the one hundred and thirtieth anniversary of the First Church, Perth Amboy, N. J.

The Rev. Herbert Booth Smith, D. D., with his congregation, October 11-18, celebrated the fifteenth anniversary of his pastorate of the Immanuel Church, Los Angeles, California.

1910

The Rev. Francis Shunk Downs, D. D., has been installed pastor of the First Church of Berkeley, California.

The Rev. Alexander Mackie, D. D., with his congregation, recently celebrated the twentieth anniversary of his pastorate at Sharon Hill, Pa.

1912

The Rev. J. W. Claudy, D. D., formerly secretary of the Board of Temperance and Moral Welfare, and since 1929 Executive Secretary of the Pittsburgh Council of Churches of Christ, has been appointed General Superintendent of the Rockview Penitentiary by the Welfare Department of the State of Pennsylvania, and has entered upon the duties of his new office.

The Rev. G. A. Papperman, D. D., has been installed pastor of the Irving Park Church, Chicago. His address is 4047 N. Keeler Ave., Chicago, Ill.

1912-1913

The Rev. Leslie L. Lease, a special student, 1912-13, 1930-31, has been installed pastor of the church at Winburne, Pa., with charge also of a group of churches in Huntingdon Presbytery.

1913

The Rev. Robert L. Barber has resigned his pastorate of the Clarendon Hill Church, West Somerville, Mass., in order to accept a call from the Westminster Church, Bridgeport, Conn.

The Rev. Frederick Smith was, on December 1st, installed pastor of the Fairmount-Taylor Church of Montreal, Canada.

The Rev. W. K. C. Thomson has accepted a call to the First Presbyterian Church, Miami, Florida. His address is 234 East Flagler Street.

1914-1915

The Rev. W. E. Dysart, a Fellow, 1914-15, has accepted a call to the church at Bridgeport, Nebraska.

1915

(The Rev. John A. Mackay, Litt.D., has been elected Secretary of the Board of Foreign Missions.

The Rev. Elmer Walker has been elected Stated Clerk of the Presbytery of New Brunswick in place of the Rev. W. C. K. Thomson, resigned.

1916

The Rev. John R. Campbell has been installed pastor of the churches at Brownville and Dexter, N. Y.

The Rev. Fred L. Harper has accepted a call to the First Church of Geneva, N. Y. His address is 94 Washington Street.

1917-1918

The Rev. Paul S. Van Dyke, a graduate student, 1917-18, is now pastor of the First Church (U. S.), Kerrville, Texas.

1919

The Rev. Harry F. Cost was elected Moderator of the Presbytery of Providence at its fall meeting.

The Rev. H. Spencer Edmunds, D. D., with his congregation, celebrated in October the fortieth anniversary of the founding of the Second Church (U. S.), Roanoke, Va.

The Rev. C. M. Glick has been called to the Memorial Church of Roosevelt, L. I., N. Y.

The Rev. Joseph L. Grier has accepted a call to the Associate Reformed Presbyterian Church of Louisville, Ky. His address is 706 South 24th Street, Louisville, Ky.

The Rev. Herbert M. Lohr has accepted a call to the Austin Manor Church of Chicago.

His address is 1702 N. Parkside Ave., Chicago, Ill.

The Rev. Thomas W. Williams was, on October 13th, installed pastor of the church at Salisbury, Md.

1919-1920

The Rev. James Lyons Chesnut has accepted a call to the First Church of Richmond, Ind.

1920

The Rev. Earl H. Devanny, with his congregation, recently celebrated the forty-fifth anniversary of the founding of the Westminster Church, Buffalo, N. Y.

The Rev. Theron Hewitt has been called as stated supply of the church at Ashland, Pa.

The Rev. Paul Prichard has been installed pastor of Grace Church, Los Angeles, California.

1921

The Rev. Kenneth J. Foreman of Davidson College, North Carolina, has been called to the pastorate of the Oakland Avenue Church, Rock Hill, S. C.

The Rev. Andrew Richards, D. D., has resigned the pastorate of the Harlem-New York Presbyterian Church, New York City, to become pastor of the Second Congregational Church in Dorchester, Codman Square, Boston, Mass. His address is 6 Melville Avenue, Dorchester, Mass.

1922

The Rev. E. L. Marousek is pastor of the First Church of Jefferson, Iowa, which on October the 11th was re-dedicated with appropriate services. The church has recently been remodeled and redecorated. Mr. Marousek was elected stated clerk of the Presbytery of Fort Dodge at the fall meeting.

The Rev. Edmund F. Miller was given the honoray degree of D. D. by Westminster College (Mo.), at its commencement this June.

1923

The Rev. Ralph C. Hutchison, Ph.D., has been installed President of Washington and Jefferson College, Washington, Pa.

The Rev. Ralph W. Key has accepted a call to the Harlem Church, New York City.

The Rev. George K. Lee has recently become pastor of the Holt Chinese Church at Portland, Oregon.

1923-1924

The Rev. William H. Flurkey, a graduate student, 1923-24, with his congregation, celebrated the seventy-fifth anniversary of the Grove Church, Aberdeen, Md.

The Rev. Paul S. Krebs, a graduate student, 1923-24, was elected Moderator of the Presbytery of Alton at the fall meeting.

1924-1925

The Rev. A. W. Dick has accepted a call to the First Church of Fayetteville, N. C.

1925

The Rev. J. Harry Cotton, D. D., has returned from his trip around the world to the Broad Street Church, Columbus, Ohio, of which he is pastor. As Joseph Cook Lecturer he has delivered a series of addresses in India and other countries of the East on Christianity.

The Rev. John R. Kempers, missionary of the Reformed Church in America, has changed his address to 2da Avenida Sur, Tutxla, Gutierrez, Chiapas, Mexico.

The Rev. George F. Kerchner, Jr., has accepted a call to the church at Silver Creek, N. Y.

1925-1926

The Rev. Elmer E. Leiphart, a graduate student, 1925-26, pastor of the Faith Reformed Church, Philadelphia, Pa., with his congregation, have dedicated a new church building.

The Rev. Parks W. Wilson, a graduate student, 1925-26, has accepted a call to the church (U. S.) at Harrisonburg, Va.

1926

The Rev. Paul H. McKee has accepted a call to the First Church of Latrobe, Pa.

1927

The Rev. H. Warren Allen has accepted a call to the pastorate of the First Church of Minneapolis, Minn.

The Rev. E. G. Lier has accepted a call to the Christ Protestant Episcopal Church, Tarrytown, New York.

The Rev. J. F. Minor Simpson was, on December 10, 1931, ordained by the Presbytery of Edmonton as a minister of the Presbyterian Church of Canada, and placed in charge of the Westminster Church of Chawin, Alberta.

1928

The Rev. Edward R. Rein has accepted a call to the church at Wallingford, Pa.

The Rev. Elmer Schofield was on October 23rd installed pastor of the church at Clinton, N. J.

The Rev. Robert B. Stewart has accepted a call to the Fifth Avenue Church, Newark, N. J.

The Rev. Roy J. Stewart has accepted a call to the Presbyterian Church at Westville, N. S., Canada.

The Rev. O. Hoyt Tribble has accepted a call to the Congregational Church at Higganum, Conn.

1929

The Rev. Philip H. Austin has accepted a call to the church at Athens, Pa.

The Rev. Winslow S. Drummond has been installed pastor of the Calvary Church, Highland Park, Upper Darby, Pa.

The Rev. Hugh Jack was on October 23rd installed pastor of the Knox Church, Red Deer, Alberta, Canada.

The Rev. Glenn Otto Lantz has been installed pastor of the Fourth Church, Trenton, N. J.

The Rev. P. F. Wall has accepted a call to the church at Chester, New York.

The Rev. Louis R. Alves, a graduate student, 1929-30, is pastor of the Presbyterian Church at S. Carlos, Estado de S. Paulo, Brazil.

1930

The Rev. Alexander T. Coyle was on May 4th installed pastor of the St. Paul's Church, Cottage City, Md.

The Rev. Frederick B. Crane was on January 19th installed pastor of the church at Gettysburg, Pa.

The Rev. J. Willard Dye was in March in-

stalled pastor of the West Kishacoquillas Church at Belleville, Pa.

The Rev. John C. Inglis has been installed pastor of the Jefferson Street Church, St. Charles, Mo.

The Rev. John N. Lukens has been installed pastor of the First Presbyterian Church of Portsmouth, Ohio. His address is 622 Fourth Street, Portsmouth, Ohio.

The Rev. George E. Sweazey, Ph.D., is serving as minister of the High Street Church, Newark, N. J.

The Rev. Robert H. Wood has accepted a call to the church at Pekin, Ill.

1930-1931

The Rev. Charles L. Cureton, a graduate student, 1930-31, has accepted a call to the church at Hammonton, N. J.

The Rev. Mitchell T. Ancker, II, and Miss Eleanor Barteau were married March 28, 1932, in Philadelphia.

The Rev. Ransom Comfort has accepted a call to the church at Hackettstown, N. J. Mr. Comfort and Miss Rebekah Armstrong were married, May 30th, in Princeton, N. J.

The Rev. Calvin A. Duncan, Jr., has accepted a call to the church at Superior, Arizona.

The Rev. W. M. Franklin, who for the past year has been assistant pastor in the First Church of Norristown, Pa., has left with his bride for Germany where he will spend a year in study. Mr. Franklin will then go to Siam as a missionary under the Presbyterian Board.

The Rev. W. G. Mikkelsen has been installed as pastor of the Methodist Church at Ada, Minn.

The Rev. Wm. Ooms has been installed pastor of the Oxford-Pugwash Field, Canada.

The Rev. William J. Pellow has been installed pastor of the Presbyterian Church at Wilkie, Sask., Canada.

The Rev. W. Wyeth Willard is pastor of the South Baptist Church of Providence, R. I. He is broadcasting a gospel message each Sunday morning over station WEAN, Providence.

The Rev. C. D. Wickard has accepted a call to the East Kishacoquillas Church, Reedsville, Pa.



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